

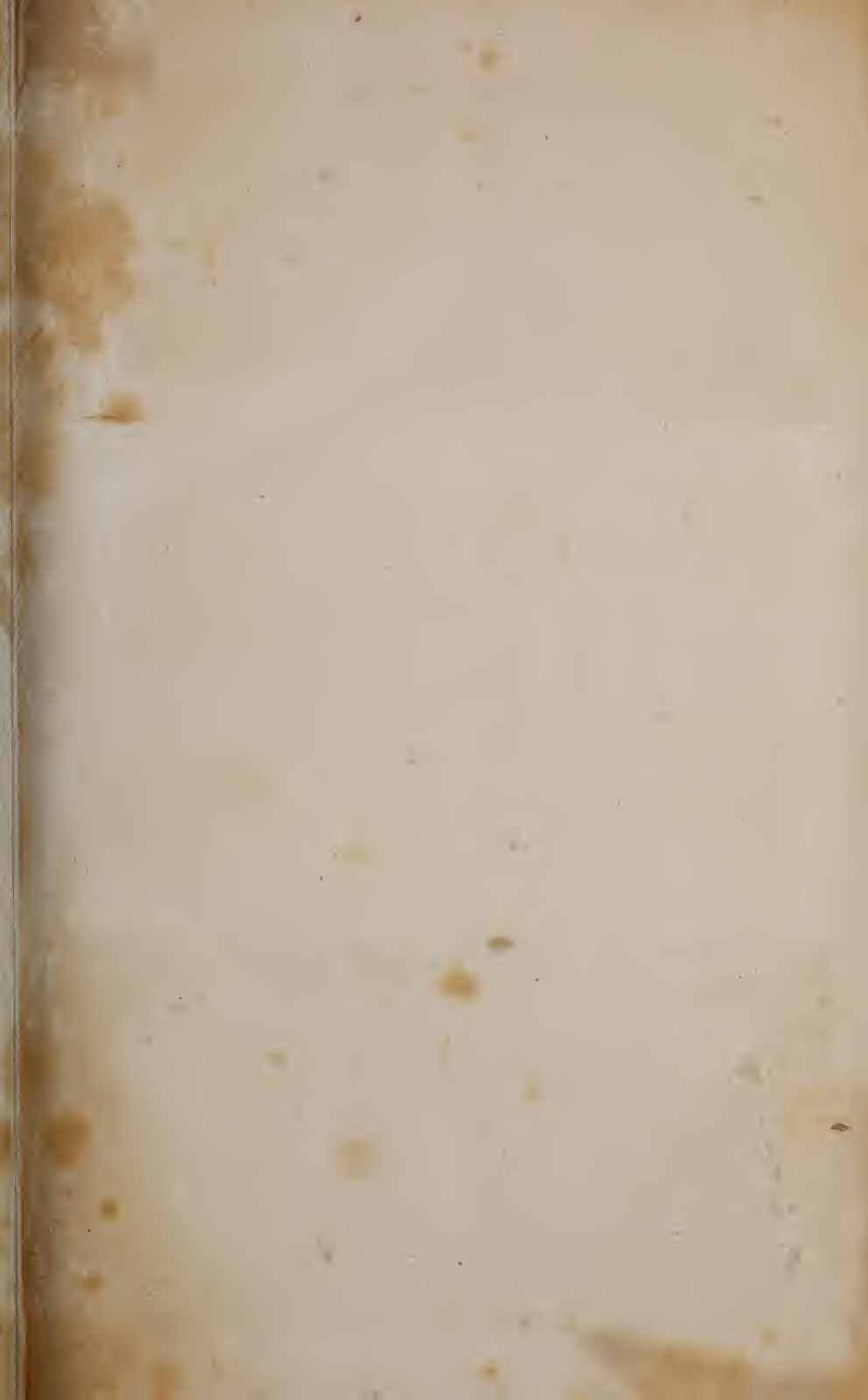
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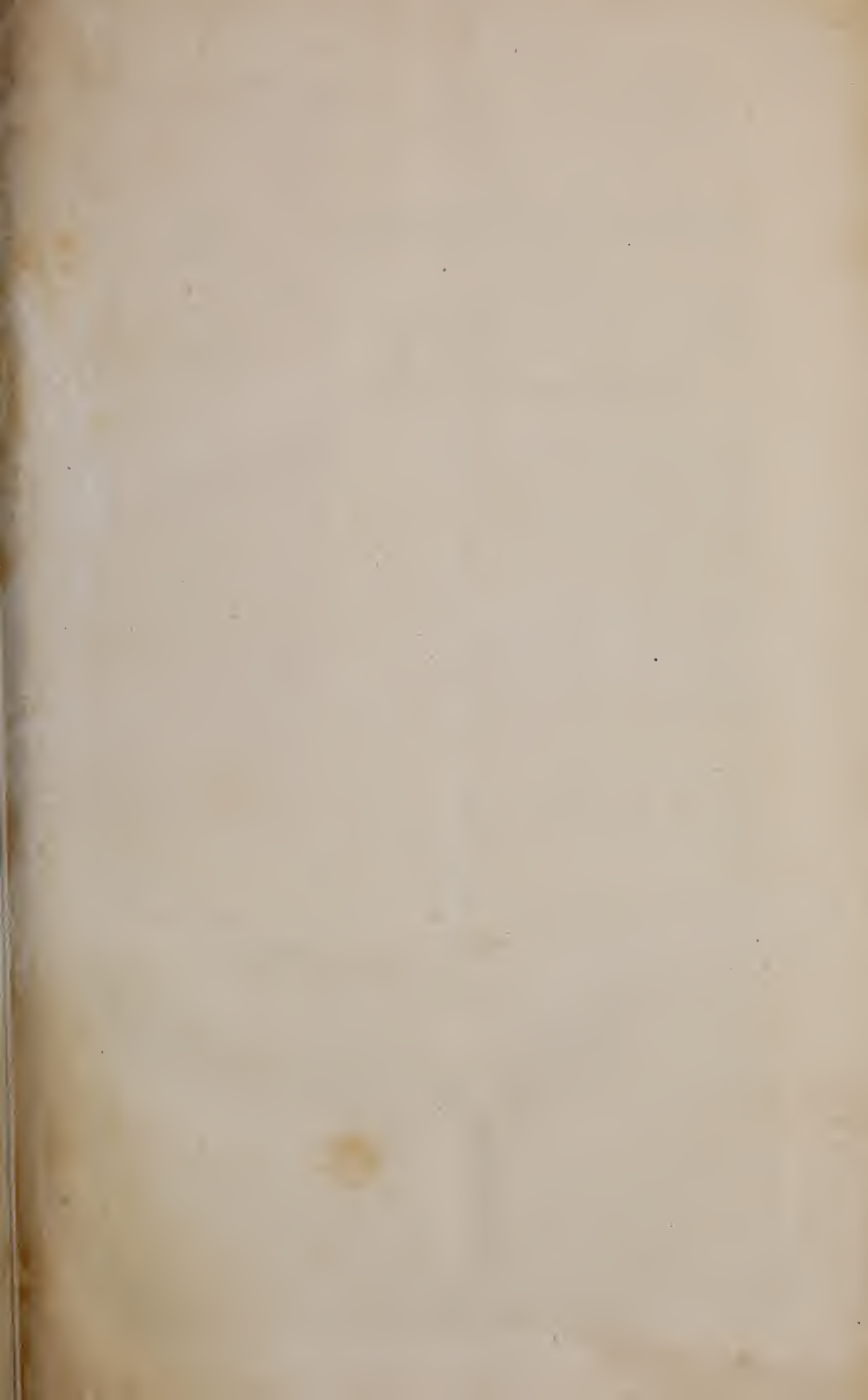
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NO. 2.

QUARTERLY PAPER.—No. 3.

THE SPIRITUAL CONDITION OF THE HEATHEN, AND THE CONSEQUENT DUTY OF CHRISTIANS.

A writer who signs 'F.' has furnished for the *Calcutta Christian Observer* a paper on the above subject, from which the following extracts are made. He remarks on the insufficiency of mere reason to answer the questions,—“What is the condition of the heathen world in the sight of God? Are they in a state of acceptance with Him, or are they guilty before Him? Can they be saved without the gospel, or does it not bring salvation to them as lost and guilty creatures?”—states that revelation can give the only satisfactory reply to them; and, after acknowledging the difficulties which attend the subject, he proceeds:

There is, however, one reason which renders it of the last importance that just and scriptural views should be held on the subject; and this is, that as long as we are in uncertainty on the point, we are comparatively indifferent to the condition of the heathen—we are destitute of the great motive to exertion on their behalf. So long as we are doubtful whether the heathen are in reality PERISHING, we can care little about sending them the gospel of salvation; but let us once be really impressed with the solemn truth, that the heathen are lost; are going down by millions and millions to a state of everlasting misery; that they are dying of hunger, while there is bread enough, and to spare, in our Father's house; and are perishing for thirst, while the invitation runs, “Ho! every one that thirsteth, come ye to the waters;” and the whole subject assumes a different aspect; the extension of the Redeemer's kingdom becomes the great subject of our prayers and our labors; we begin to say: “If I forget thee, O Jerusalem, let my right hand forget her cunning: if I

do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy;” and while there is a nation, or people, who have not heard of a Savior's love and a Savior's blood, we deem our duty unfinished—our Master's last injunctions unobeyed.

After alluding to the reasons which prevent the unregenerate from receiving the truth that the heathen are in a dangerous and ruined condition, and recommending such to correct their erroneous impressions by the testimony of God, the writer continues:

There are, however, others, whose minds have been brought into more subjection to the word and authority of God, who still seem unwilling to admit a truth, so solemn and awful in its nature that it leaves behind it an uncomfortable wish that things were otherwise. But this is a false, if not a dangerous state of mind; and we think that no fear of coming to an unpleasing and unwished-for conclusion, should deter those who desire to know the whole counsel of God, from searching the scriptures till they are enabled to come to some distinct and satisfactory conclusion on it. Nor will the search be in vain; to all who open them with a sincere desire to know, and a disposition to receive the truth in the love of it, the scriptures afford, in our judgment, clear and abundant information on the point.

He supposes that the scriptures teach “that the heathen are viewed by the great Judge of all as guilty before Him,” not because they have violated His written law, or rejected His gospel, if they have never heard it; but because they have violated the law of conscience written in their hearts; and, as a consequence, that they must “perish without the law;” and adds:

Having thus cleared the way, we now

come to the consideration of what may be drawn from scripture, regarding the actual and future condition of the heathen world. We presume it will not be disputed, that, in a spiritual point of view, with reference to their moral condition and moral responsibility, the heathen of the present day may be considered in precisely the same state as the Gentile world in the time of the Apostles; so that the Hindu, the Mohammedan, the Buddhist, and in short, the inhabitants of every heathen country, might be addressed, (with the slight variation which their different circumstances would require,) in precisely the same language as was used to the Ephesians, the Athenians, the Corinthians, or the Romans. This statement, we think, cannot well be denied. Do not the heathen around us, and those in other parts of the world, exhibit the same melancholy aspect of depravity and sin, as the Gentiles of old? Does not every iniquity recorded of them find its parallel in the heathen of our day? Do we not witness in this land, with a few occasional exceptions, the prevalence of the same vices that are recorded in the first chapter to the Romans, and other parts of the word of God, not to mention idolatry, (that parent of all iniquity,) murder, robbery, and other more apparent and flagrant enormities? Does there not reign an utter forgetfulness of God, a total want of reference to his will and authority? Is there any real gratitude to him for the bounties of his providence? Is his high and unaltered right to their chief regard and affection at all admitted? Making every allowance for the darkness of their notions regarding God, do they like to retain even what they know of him, in their knowledge? Does there not prevail a melancholy disregard to truth; a propensity to sacrifice the claims of justice and equity, to self-interest and self-aggrandizement? Are not the judgment of the fatherless, and the cause of the widow, too often put aside by partial and fraudulent decisions? Is there, in short, any prevailing fear of God to be found, or any real love to man to be discovered? Alas! the most ample stretch of that charity which hopeth all things and thinketh no evil, cannot deny this existence of almost every evil we have enumerated, and the absence of almost all the good we have mentioned. It will not either be denied, that the heathens of our day enjoy the same light, the same bounties of Providence, the same view of the works of God, and the same advantages and opportunities, as the Gentiles of former times—advantages and opportunities which in their case were amply sufficient, we are assured, to condemn them for their neglect or abuse of them, and which, therefore, we may fairly

infer, involve responsibility and guilt in the heathen of our days. The heavens still declare the glory of God; the invisible things of him from the creation of the world are clearly seen now, as much as they formerly were, being understood by the things that are made, even his eternal power and Godhead; though as destitute of the light of Revelation as were the Gentiles, nevertheless, God has not left himself without witness, in that "He does them good, and gives them rain from heaven, and fruitful seasons, filling their hearts with food and gladness." And have they not made as little use of those advantages? Though season after season returns to them, loaded with the beneficence of the great Possessor of heaven and earth, may not the bountiful Lord of all complain of them, "they know not that I gave them corn, and wine, and oil?" And when his mercies have failed to lead them up to himself, and he has been compelled, (for he doth not afflict willingly, nor grieve the children of men,) to try severer methods, have they not continued as careless under his judgments, as they were unmoved under his mercies? Now the great God, the moral Governor of the universe, is unchangeable in his nature, and consequently the principles of his government, and the light in which he views those who are opposed to it, must, like himself, be unchangeable also. "He is the same yesterday, to-day, and forever;" and we cannot suppose that he will, in one age regard with complacency, or suffer to escape with impunity, those whom, in another, he is declared to have viewed with abhorrence, and determined to visit with indignation. Let us hear then from his own word, the light in which we are told he looked on the Gentiles of old; it will be a glass in which we may discern the state and prospects of the heathen in our day. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." Rom. i., 18. "He will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory, and honor, and immortality, eternal life—but tribulation and anguish upon every soul of man that doeth evil, of the Jew first, AND ALSO OF THE GENTILE." Rom. ii., 6, 9. "There is no respect of persons with God. For as many as have sinned without law, shall also PERISH without law." Rom. ii., 11, 12. "We have proved both Jews and Gentiles, that they are all under sin." Rom. iii., 9. "Now we know that what the law saith, it saith to them who are under the law, that every mouth may be stopped, and the WHOLE WORLD become guilty before God." Rom. iii., 19.

The writer remarks, that "in the first of the above references we have the foundation of all our fears for the fate of every impetuous sinner; in the second we see the determination of the righteous Judge to reward holiness and punish iniquity, and this equally in all mankind;" in the third is "a sufficient answer to those who think that want of clear light and knowledge will be an excuse for want of obedience;" the fourth "repeats the assurance that both Jews and Gentiles are under sin;" and the last "shows that the claims of the law, and the obligations to obedience, are equal upon all." He then subjoins:

Now apply this to the case of the heathen in the present age; give them the full benefit of the assurance, that he who is not a hard master, will give "glory, honor, and peace to every man that worketh good, to the Jew first, and also to the Gentile;" and after giving them the advantage of this and similar promises, what, in the judgment of truth and righteousness, will be their condition, when tried by the standard of the law of conscience? Weighed in this balance, and it is the balance of the sanctuary, will they not be found wanting? Does not our knowledge of their lives and characters tell us that with few, how very few exceptions, they do not obey the truth, but obey unrighteousness, not acting up even to the glimmering light they possess?

Decisive as are these testimonies from the word of God, there is yet a stronger proof of the lost condition of those whom the Apostles addressed, (and consequently, if our deduction be correct, of the heathen at present,) in the language used, and the supposition evidently implied in the following passages of Scripture—passages in which there would be no meaning left, were the supposition taken away that those to whom they referred did require salvation: Acts xi., 14; xiii., 47; xv., 11; xvi., 30, 31; Rom. i., 16; 1 Cor. ix., 22; Ephesians i., 13; 1 Thess. ii., 16. These are but a few, but they are abundant for our purpose. The last alone might of itself suffice; and taking them all together, they present an overpowering weight of evidence on the subject.

The writer alludes to the last scene between Samuel and Saul, and to the affecting declaration which the guilty king then received from the spirit of the prophet—"Why then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?" and remarks on it:

If there remained any feeling in the

breast of that rebellious monarch, or any remembrance of the time when he was the favored and the chosen of the God of Israel, how must these words have rung in his ears, and sounded the knell of all his hopes in time, and all his prospects for eternity! "The Lord is departed from thee, and is become thine enemy!" O awful and appalling thought! The blessed God departed, and forever, from a soul which he made for himself, and framed for the enjoyment of his love—departed, and forever, from a being who could only be happy in him, or find its appropriate rest in communion with him—departed, and forever, from a creature whose very happiness consists in his presence and favor. Oh! if the thought affects us in the case of a single being, what shall we say of whole nations, to every individual of whom might be said, "The Lord is departed from thee, and is become thine enemy." The question is not of one single individual thus forsaken; of one solitary being thus cut off from the fountain of life and happiness; no, not of one single nation severed from the only source of pure and real bliss;—the question is, of many people, of numerous nations, of entire families of the human race thus situated; sunk in complete and fatal ignorance of that Being with whom they have to do, unacquainted with his real character and perfections, knowing nothing either of the severity, or of the goodness of God. Alas! on the brow of every individual among them might be written *Ichabod*, for the glory has departed. They have lost their father's image, they have forfeited their father's favor; they are exiles from their father's house. This ruin, however, is not irremediable; they might recover the image they have lost, they might be restored to the favor they have forfeited; they are invited back to the house from which they were exiled. And why have they not been informed of these glad tidings? Why is not the health of the daughter of this people recovered? Is the great Physician of souls less ready and able to save? Has the fountain opened in the house of David lost its cleansing and purifying power? Is the Lord's hand shortened at all that it cannot redeem, or has he no power to deliver? These questions require no answer; but the melancholy fact still remains an indisputable truth, that in spite of all that was planned, and all that was performed for the recovery of a fallen race, by him who is wonderful in counsel, and excellent in working; in spite of all that was done and all that was suffered by a Savior, whose last injunction to his disciples was, "Go ye into all the world, and preach the gospel to every creature;" in spite of the op-

portunities which have been afforded in the eighteen hundred years which have elapsed since that injunction was delivered; in spite of the most assured knowledge that millions upon millions were dying of hunger, while we had in our possession the only bread, of which if a man eat, he shall live forever; in spite of every motive of obedience to our Lord, of zeal in his cause, of pity for the souls he came to save; in spite of all this, the larger portion of the family of man always has been, and at this moment is, in complete ignorance of all that concerns them as sinful and immortal creatures, for whom a sacrifice has been provided, so stupendous, that heaven is bid to be astonished, and so ample and glorious, that earth is bid to rejoice. He accomplished a redemption worthy of himself; he meant it to be, and he made it sufficient for the salvation of the world, and then he told his disciples that repentance and remission of sins should be preached in his name among all nations. But has it been so? Have all nations had this repentance and remission of sins preached to them? Have they heard of the love of a dying, or the command of a risen Savior? Alas! for one million who have heard the joyful sound, hundreds of millions may be written for those whose ears it never reached:—they have died in their sins. But why have they thus died? Not for want of an atonement for sin;—bear witness the birth, the life, the sufferings, the death of the incarnate God. Not because that atonement was limited in its efficacy;—bear witness the assurance that he gave himself a ransom for all. Not because there is no balm in Gilead, and no Physician there;—bear witness an inviting Savior—“Behold I stand at the door and knock.” Not for want of willingness on the part of God to forgive;—bear witness the invitations, the entreaties, the promises, the word, the oath of God who cannot lie. Not because he meant this salvation to be confined to a few favored nations;—bear witness the declaration of the angel—“I bring you good tidings of joy, which shall be to all people.” No; on no one of these accounts have they perished. They have been destroyed for lack of knowledge, because Christian love and Christian zeal were in that deep slumber, out of which they have only awoken within the last thirty or forty years; because they were never made acquainted with the message of salvation. True there is no difference between the Jew and the Gentile, for “the same Lord over all is rich unto all who call upon him;” true, “whosoever shall call upon the name of the Lord shall be saved.” “But how shall they call on Him in whom they have not believed?

and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?”

On the church lies, we fear, much of the guilt of this state of things; it had ample means in its power, but then those means were never used. While, however, we drop a tear over past neglect and lost opportunities, let us be stirred up to greater exertions; and though we may almost say, we have not wrought any deliverance on the earth, let us look around, and seeing the fields white unto the harvest, let us labor and pray that they may be reaped, and brought into the garner of the Son of man.

But we have to work in our Lord's vineyard; we have to employ our talents in his service; we have to strengthen the hands and the hearts of those who are more immediately engaged in the great work of making known to the Gentiles the unsearchable riches of Christ; we have a ruined world to remember before a throne of grace. Soon will the great work be accomplished, and that glorious edifice be finished, the foundation of which was laid in grace, and the top-stone of which must soon be brought forth with shoutings of “grace, grace unto it.” And O! when it is finished, when the last stone has been placed, and the whole building declared complete, with what ineffable complacency will the great Architect contemplate the work of his hands, that glorious temple of which how truly may it be said, Every whit of it uttereth his glory. (Ps. xxix., 9.) We, too, shall enter into the joy of our Lord, shall feel something of his pleasure, and partake something of his triumph, if here we have contributed at all to his work. May we then, according to our several opportunities and measures of grace, exert ourselves in this great and glorious cause, the highest in which a redeemed sinner can be engaged. At the last day it will be our greatest glory and our noblest privilege, to feel that we were permitted to do any thing in such a cause; and every employment we ever engaged in will sink into insignificance, compared with that greatest of all honors, the having in any way hastened the approach of that event spoken of in the revelations of the beloved Apostle: “I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah, for the Lord God omnipotent reigneth.”

American Baptist Board of Foreign Missions.

A'sá'm.

LETTER FROM THE A'SÁ'M MISSION,
DATED JAIPUR, JUNE 1, 1839.

On page 207, last vol., a brief account is given of the attack on Sadiyá by the Khamtis; and on page 237 is further intelligence of the preservation of the missionaries and station at that place, through the dangers incident to it. The influence of this event on the operations of the mission has, however, proved important. A letter from Mr. Brown, dated Dihing river, May 20, 1839, says—"Since the unhappy affair at Sadiyá, our missionary prospects at that station have been growing more and more dark, and we have at length concluded to relinquish that post for the present, and to locate ourselves at the more central situation of Jaipur. Since the attack, the population have been constantly moving off, and there is no prospect that Sadiyá will entirely recover from the blow, and full confidence be restored to the people, for many years to come. Jaipur is rapidly increasing in wealth and population, being the head quarters of the tea business, which is now being prosecuted to a much greater extent than had been anticipated." These reasons, with others, more fully given in the following general letter from the mission, decided the missionaries to make the transfer of the station mentioned above by Mr. Brown.

The relative importance of Sadiyá, as a *missionary station*, is greatly diminished. It is now no longer the point of access to the Shyáns, since the punishment for their treachery will lead to their total dispersion, or their removal to more distant stations, designated by the Hon. Company. In a political point of view also, Sadiyá has become a place of minor importance. Many of the inhabitants of the vicinity are dispersed; fields and villages are deserted; the head quarters are removed to Rangpúr; and it is a question whether Sadiyá will ever rise to the rank and prosperity it enjoyed before the war. We felt some regret at leaving Sadiyá, on account of its contiguity to the A'bor and Mishmís. But when we remembered that a long time might elapse before the Board could send them the living teacher; that the press was immediately required to print Singpho and Nogá books; that when books in A'bor and Mishmí were ready for the press,

the inconvenience of printing them at Jaipur would be no more than it is to print Singpho and Nogá books at Sadiyá; when we remembered that the same labor that would be performed at Sadiyá, could be quite as successfully carried on at Jaipur—we felt a strong conviction, that the cause would be advanced by the removal.

Jaipur has a fair prospect of a rapid growth, on account of its being head quarters of the tea operations. The experiment of making tea in Upper A'sám has been fairly tried, and the government have given to it their unqualified approbation. Three companies, with large capitals, are already formed, and are waiting the pleasure of government to transfer the tea operations into their own hands, to be continued on a large scale. Numbers of Chinamen are to be sent here immediately, and several hundred families, of the laboring classes, from Calcutta, to carry on the cultivation. All these circumstances are calculated to open such a communication with various parts of the world, as may be made advantageous to the spread of the gospel.

Another consideration, of some importance, is, that two great tribes of people, to whom we are desiring access, (the Khamti and Singpho,) are located a few days journey east of us, in the great Hukúg valley. The event of a Burmese war will doubtless open all this country, and give us the opportunity of preaching the blessed gospel from this to Ava. With this object before us, we cannot withdraw our attention entirely from the Khamti and Singpho languages, although, just now, we have a very limited intercourse with those tribes. In establishing ourselves at this station, we have made quite an advance toward this interesting field.

By this arrangement also, a most useful connection is formed between the several branches of the mission. Jorhath, the great centre of A'sámese population, learning, and religion, is only at five days distance from us. To Rangpúr, the present military head quarters, it is two days journey. All the Mattak country lies open to the missionary, from this station. Proceeding easterly to the hills, there are, within a few days distance, no less

than twenty-one villages, where the Nám Sàng Nogá dialect is spoken, and all said to be accessible to the missionary.

We cannot close, without calling the attention of the Board to the interest our kind friend, C. A. Bruce, Esq., superintendent of tea culture, has manifested in the decision to locate the mission at this place. He has generously offered to defray the whole expense of the removal, and to assist in our establishment at this station.

Siam.

EXTRACT FROM A LETTER OF MR.
JONES, DATED BANGKOK, MAY 13,
1839.

Suppression of the opium trade in Siam.

The readers of the Magazine are probably aware of the efforts which have been made by the Chinese government to suppress the traffic in, and use of opium, within the limits of that empire, which have resulted in the delivery and destruction of more than 20,000 chests of the drug, valued at about \$10,000,000. The vigorous measures pursued by the authorities at Canton, appear to have had the effect of entirely suppressing the trade in China, for the present. A knowledge of this success has induced the king of Siam to take measures for the suppression of a like trade and use of the drug in his dominions, an account of which is given by Mr. Jones, in the following extract.

In our missionary affairs, nothing of special importance has occurred since the date of my last letter; but you may be gratified to learn some facts, which have an indirect relation to our labors. This country has recently been filled with no small excitement, (and it still continues,) in regard to the traffic in opium. Both trading in it and its use have long been interdicted by royal ordinance. So long ago as 1827, when a commercial treaty was formed with the English, it was declared contraband, and if brought here, was rendered liable to seizure and burning. Still, such were the profits of its sale, and such the fascinations of its use, that both continued, and increased with astonishing rapidity; while the officers appointed to prevent it, doubtless preferred the bribes given, to the duty required. Junks, mostly owned by Siamese nobles, or Chinese merchants residing in this country, and Arab vessels from Bombay and Surat, had been the principal importers, till a few

months ago, when English vessels, or vessels under the direction of Europeans, made their appearance on the bar, and along the coast, disposing of the drug without a regular entry, and thereby not only violating the ordinances of the country, but defrauding it of its revenue, and draining it of specie. Smaller boats, manned by Chinamen, armed and prepared for resistance, were found skulking about the smaller ports, smuggling in the drug, and smuggling out the silver, while the use of opium was creating poverty, and spreading misery through the land. At this juncture, vessels came in from China, with intelligence of the summary measures there adopted on the subject.

The king of Siam, apprized of all these things, and filled with indignation at the disregard of his authority, and no doubt specially mindful of the injury his revenues sustained, issued an edict on the subject, which was printed under the direction of Dr. Bradley, to the amount of ten thousand copies, and ordered to be circulated and proclaimed through all the land. This edict was the first governmental document ever printed in this country. The purport of it is—that his majesty is desirous of preserving the national religion, and promoting the welfare of the country generally—that he perceives the traffic in and use of opium to be extremely injurious to both—that it has been prohibited in previous reigns, and ten years ago he himself had strictly forbidden it; but as some might have quantities on hand, he had graciously given them liberty to carry it away out of the country;—but now, the evil, by lenient measures, is grown intolerable; yet still, if those who have any on hand will produce it, with confession of the past, and promises for the future, they shall be forgiven; but if they are apprehended trading in it, or using it hereafter, they shall be visited with certain punishment, and aggravated cases with death; that he is determined on its utter extinction, and appoints faithful officers to carry his determination into effect.

The consequence is, that already large quantities have been delivered up, and publicly burnt; but apprehensions, both of those who traffic and those who smoke, are still occurring daily. These tidings, and those from China, I am informed, have reduced the price of opium at Singapore, from

\$600 to \$250 per chest. I hope it may continue till it is reduced to its proper place—the medicine chest.

Africa.

JOURNAL OF MR. CLARKE, DATED EDINA,
JUNE 20, 1839.

Intelligence from the mission in West Africa was published in our last vol., page 195, contained in the journal of Mr. Crocker, to May 5, 1839; since which a letter of the above date has been received from Mr. Clarke, which says—“The native school is becoming increasingly useful. It contains 26 pupils, of whom 23 are sustained by the mission, and 3 by individuals. They make good proficiency in their studies; some of them being able to read English and Basá tolerably well; to write legibly, and exhibit some knowledge of the rudiments of arithmetic, geography, and English grammar. The progress of the scholars during their first two months in school, is usually slow; after this, they become interested in their studies, and advance more rapidly.” Mr. Clarke thinks the number of the pupils in the schools might be greatly increased, if the means for their support could be obtained. He also urges the importance of educating females in the country, of whom there are now but two in the school. He states that his health and that of Mrs. C. is good. Mr. Crocker was at Sante Will's, when he wrote, preparing for the press a portion of the New Testament, which he had translated into the Basá language. The following are extracts from Mr. Clarke's journal:

May 1, 1839. My health being much improved, I attempted what I had for several months contemplated, viz., preaching to the natives. I went to Joe Harris's town, and acquainted him with my object. The old man received me very kindly, and said, if I would come and live in his town, and teach his people, he would build me a house.

5. I preached the first time at Joe Harris's town, to eight or ten persons, on the existence and character of God. The people listened attentively, and King Joe again requested me to live in his town. Spent my time in preparing letters to send to America, and assisting br. Crocker to make arrangements to go into the country.

12. Preached at Joe Harris's town. Subject, the creation and primitive state of man. The people gave good attention. When I had finished, King Joe gave me his theory of the creation of

man. He said, that God at first made a white man and a white woman, and a black man and a black woman, and that from these two pairs originated the white and colored races: that God offered the two men a book, and some rice and palm oil;—the white man chose the book, which taught him how to obtain every thing he needed; the black man preferred the rice and palm oil, and had not since been able to obtain any thing more valuable.

I told him there was now an opportunity for him and his people to secure the advantages which books had given the white man, as we were willing to teach them, or, at least, some of their children. He seemed pleased with the information, and said he wished me to live in his town, and teach his people. I told him I could not, at present, but if my health should continue good, I would come and preach to him and his people on the Sabbath. He sent a boy to be instructed in our school, and requested me to come and preach every Sabbath. Spent the week in teaching the native boys, and studying the Basá language. Good health, and an increasing desire to labor among this poor people.

19. Again at Joe Harris's town. Preached on the fall of man, and its consequences. Twenty-five or thirty at worship.

23. Went to King Soldier's town. The king, who is between fifty and sixty years old, has a small town, twelve or fifteen miles from our mission-house. He appeared very glad to see me, gave me a hospitable reception, and sent one of his boys to our school.

26. In the forenoon at Joe Harris's town, where I endeavored to make the people understand something of the way of salvation by Jesus Christ.

June 2. Preached at Joe Harris's town in the forenoon, on the institution of the Sabbath, and the duty of observing it. Thirty-five or forty persons at meeting.

9. At King Joe's. Preached on the life and death of our blessed Savior. Having dwelt on Christ's advent, and course of life while here, I spoke of his death, at which they seemed to be astonished. This was the first time that I had witnessed any emotion in my audience. O! that God would have mercy on this poor people.

In the afternoon I went to King Tatoo's town, to preach, for the first time. Tatoo appeared to be a man sixty years old or more. He has a small town,

about four miles from the mission-house, and one mile from Joe Harris's, on the St. John river. The old man seemed to be pleased, and wished me to come again, and preach to him and his people.

16. Going to King Joe's, this morning, I found the people busy at work. I met one man, and asked him if he knew it was the Sabbath. He said he did not. I told him it was, and made no further remarks; but in a few minutes the people left work. There were between sixty and seventy at worship. They were very attentive. After service, the king said he did not know it was Sunday, and that he would have no more work done on that day. In the afternoon, I preached at Tatoo's town, on the state of man after death. The people were very attentive. At the close of my remarks, the king reached me his hand, as an indication that he was pleased. May he yet enter the Lord's vineyard, though at the eleventh hour. I fear, after the novelty of this subject is over, the people will become inattentive. But all my hope is in God.

Greece.

EXTRACT FROM A LETTER OF MR. LOVE, DATED PATRAS, JULY 1, 1839.

Distribution of Scriptures and Tracts— Unsuccessful opposition of the priests.

On page 239, last vol., were published extracts from a letter of Mr. Love, of the date of June 8, 1839. Under the above date, he writes that since Jan. 1, he has distributed 2,704 vols. of scriptures, and 314,381 pages of tracts, and adds:

It has pleased our heavenly Father to open a wide door at Patras for the circulation of evangelical truth. Our scriptures and tracts have gone to Moldavia and Wallachia, (at the north east of European Turkey,) to Salonica, Larissa, Mezoa, Tricoles, to Argyro Castro, Delvine, Prevesa, Arta, Joannina, and a multitude of smaller towns in Albania; to Trieste, and some of the Ionian islands, particularly Cephalonia, Ithaca, and Zante; throughout north western Greece; to all the towns on both sides of the Corinthian gulf, and to more than a hundred villages in central, western, and south western Peloponnesus. In this part of Greece, in nearly every village, is a school de-

pending upon the inhabitants, (not on the government,) for its support. Many of them have been established recently, and the teachers are coming one, two, and three days journey, to obtain scriptures and tracts for school books.

I do not learn that they have many books, except the Psalms according to the LXX version, and one or two small primary books, written mostly in the old ecclesiastical Greek.

We have never expected that efforts to make men pious would be long exerted without arousing the jealousy, falsehood, and violence of poor, bigoted, benighted, fallen human nature. So long as there is an adversary in the world, going about seeking whom he may devour, men who have no God but their belly, and no heaven but their lusts, will not remain quiet, if there be any thing to arrest the downward tendency of perishing sinners. The missionary going forth weeping, bearing precious seed, can have no place for faith but in God, and no hope of success but in the power of his Spirit and truth. At Patras, however, we have as yet experienced no very formidable opposition—none from which our heavenly Father has not delivered us. Little less than two months since, a dark cloud lowered over us, and some scriptures and tracts were destroyed. Report says the books were purchased by a certain priest in town for this purpose. He is a man *morally capable* of such a deed.

A few of the baser sort in his parish became excited through falsehood alleged against the new testament. The excitement, however, continued but a few days, and the unqualified disapprobation of the thing on the part of the people in general—the efforts of the priests, especially of him who was the prime mover in promoting it, to escape by falsehood the imputation of the deed—and the increasing desire of the people for the truth, seem to indicate that it is the design of our heavenly Father to make this expression of wrath praise him. It may yet hold a very important connection with the diffusion of light in this dark part of the earth.

Prof. Bambas's translation of the gospels and Acts, is at present circulated. It is designed, in connection with the yet unprinted remainder of the translation, to be, at some future time, the standard version of the new testament in modern Greek.

VIEWS RESPECTING THE CLERGY OF THE
IONIAN ISLANDS, AND THE VERNACU-
LAR TRANSLATIONS OF THE SCRIP-
TURES.

[By the Greek Patriarch at Constantinople.]

The following views were extracted from a letter written to an individual who lately acted as Professor of Sacred Theology in the Ionian College. He had been accused to the patriarch of abetting opinions deemed heresies by the Greek church; and having defended himself, in a letter written for the purpose, to the satisfaction of his master, this letter was written to assure him of continued confidence. The patriarch takes the opportunity to complain that the government of the Ionian islands had inter-medded with the affairs of the church; usurped the rights of the clergy, the government of the monasteries, and the monastic possessions; had committed the daughters of parents belonging to the national church, to missionaries and their wives for instruction; that it had suffered missionaries to reside in and pass from one to another of the islands, to labor in their vocation; and that it had taken from the clergy the exclusive right of ordination. He proceeds to eulogize the Porte for the protection it affords to the Greek church, and the respect it has had to its ecclesiastical rights and privileges; and at the close of his letter, to give the following opinions respecting the clergy of these islands, and the propriety of vernacular translations of the scriptures.

It is a matter of great perplexity, how such remarkable aberrations have taken place, under the vigilant care and protection of such a powerful, indefatigable, and faithful government. It is more astonishing, however, that such things should have occurred in the church of the Seven Islands; that the orthodox people should cry out every where, and their cries should be heard as far as here; that they suffer so many ills, and both the zealous, the learned and virtuous ecclesiastics, as well as laymen, endure so many persecutions for the defence of orthodoxy: that so many distinguished privileges and rights should be taken away from the church and from the prelacy, and yet the shepherds of the Seven Islands should be indifferent to such things, that they should sleep in a very deadly lethargy, that they should treasure up the worthless metals of this world, that they should betray their sacred duties, and that they should not struggle to put an end to these things. We are greatly in doubt of those prelates who

have, under their superintendence, educated, zealous and sagacious people, who exhort, urge, and reprove them concerning their indifference, and they, as entirely dead, give no heed. If they were unable to regulate any thing in the Seven Islands, (where every thing might be rectified, for the defence of orthodoxy, and for the maintenance of the rights and privileges of the church,) they ought, at least, to have sent immediately and directly to their mother church, to seek from her, guidance, counsels, and spiritual aid, in these calamities, and their great necessities and circumstances, according to the decrees of the sacred canons. And the great church of Christ would have provided what is proper, and thus the prelates would have been free from every blame, before God and men. But we do not find one letter of any prelate of the Seven Islands, referring to these remarkable and fundamental things and spiritual matters, of which the most central and essential duties of shepherds of the church consist, (because these preserve safe, entire, and without innovation, the sacred deposit of orthodoxy.) But according to the assurances which we have of the character and manner of conduct of the prelates of the Seven Islands, their sacred office is guilty of all the misfortunes of the church of these Islands, on account of their indolence, timidity, selfishness and avarice. They have betrayed the common interests of the orthodox, for the sake of their private, frivolous, worthless matters; and while every thing in their dioceses is endangered and shaken, they amass wealth, and are indifferent, and some of them even dare to aid and concur in the plans of the enemies of the faith.

The bishop of Zante has brought his diocese into despair, and is accused by letter as altogether indifferent to the things of religion; for he communes freely, and gives the Latin priests permission to chant in our holy temples; and then permits our orthodox priests to perform funeral rites, according to our orthodox custom, for those dead Latins. Besides this, he aids the Luthero-Calvinists indirectly, by his silence and indifference, in the establishment of their church. Such enormities so much excited the great church of Christ, that it would have deposed so unworthily a prelate, if spiritual men, and deeper reflection, had not, for a time, restrained the just indignation.

The bishop of Cephalonia, it seems, is not a shepherd and prelate, except for his house, and does not care for any thing else than to leave possessions and wealth to his relatives, who, both in body and soul, will be cursed of God, and execrated by the people; and both he and the treasures of iniquity will be miserably destroyed.

Although the bishop of Corfu had great reputation before his consecration, and gave great hopes and expectations to the orthodox; and although he writes that he strives always to fulfil his sacred duties, we do not, however, see any actual effect of his zeal, and of his spiritual watchfulness; nor have we ever received any information concerning the passing events of his church, nor of the reception, or of the effects of our written decrees, nor concerning other such spiritual matters. It seems that circumstances compel him to such things; but circumstances do not justify us before God, if we do not execute till death our sacred duties. "The good shepherd lays down his life for the sheep."

And the other prelates of the Seven Islands imitate and follow certainly the steps and the examples of those who have the thrones of the greater islands. They themselves understand how these things are unbecoming to the prelates of the Most High, who must render an exact account before the fearful tribunal, for so many souls redeemed with the blood of a God; how such things grieve our spirit, and how much they excite our indignation, we at large made manifest in our circular. We are comforted, however, with the hope, that perhaps they will nobly strive in future to become virtuous in respect to God and to the mother of the churches, performing faithfully their sacred duties, and resorting, in their spiritual necessities, to the great church of Christ, which is always ready to comfort them in spiritual things, to guide them, and, as far as possible, to aid them. And in testimony of these things, we send forth our prayers and benedictions, in order to strengthen them in their spiritual contests for orthodoxy. The same prayers and benedictions we send to the Ionian government, and hope that they will give the example of spiritual docility and obedience towards her, to her orthodox people.

And son, beloved in the Lord, make known these things every where in the Seven Islands, to the joy and edification

of thy countrymen. "Strive nobly" in "the good fight of faith." Be not afraid to proclaim freely and on the house-tops, the evangelical truths, to confess boldly the things of orthodoxy, to publish in all parts the decrees of the mother church of the orthodox, to oppose yourself to the enemies of the faith, even though they be crowned with the royal diadem. Never, for the sake of worldly ends and advantages, betray the heavenly truths of our faith, which our heavenly Father willed to communicate to you through true learning and virtue. Never yield to things unsuitable, nor flatter, nor ever accept above what is fit, and against the canons, the great ones of the world; and "be not afraid of those who kill the body," but remember always the heavenly crown which awaits you, if you preserve inflexibly your apostolical character, the sacred deposit, and fulfil your sacerdotal duties. We are sure that in the future you will hold yourself back from every suspicious work or movement, and from every translation of the Holy Scriptures into the vulgar tongue, when by a public decree such translations have been rejected by the orthodox church, as you have seen clearly in our circular; while especially such translations occasion so many spiritual injuries to the body of the orthodox, and not one real benefit, and are a crafty invention of modern heretics to set at nought the holy books and to pervert their meaning, according to their wicked desires, and at the same time give reason to the heretics to think the translators of them like minded, and to our own people to doubt and suspect such teachers. Above all occupy diligently and guilelessly the heavenly talent, which the Lord has bestowed upon you for the edification of the orthodox, and execute faithfully the holy duty of teaching the lessons of sacred theology. Let not a doctrine, or lesson, or opinion, or word ever proceed from your mouth, which are not in harmony with the dogmas of orthodoxy, with the mandates of Christian virtue, and with the opinions of our holy and divine Fathers. Breathe into the students of theology, both by precept and example, true virtue and piety, (without which learning is ruinous,) and besides these, the greatest reverence for all our venerable usages and sacred traditions, because all these form the ornament of the orthodox church. The sentiments, the virtue, the piety, the disposition

towards God, and the zeal for divine things, of your pupils, will in all time, and in every place, before God, the church, and all men, constitute the glory and immortality of your name; and the infamy, the condemnation and the eternal anathema, in like manner, of your predecessors.

We had many other things to add concerning these matters, but these

things, at present, are enough for the wise, in order that they may take those means which religion, the church, and God enjoin upon them in such circumstances, for the accomplishment of their sacred duties, for the edification of the faithful, and for the glory of the Holy God, whose grace and holy compassion be with you.

Miscellany.

THE CONDITION OF HEATHEN FEMALES.

The following extracts from writers who have described the condition of females in heathen countries, have appeared with others of like import, in the *Missionary Chronicle*. They are the statements of persons who themselves observed what they have related. They contain only a part of a dreadful picture, which really exists, the whole of which is too vile and too painful for exhibition to the Christian public. Yet, such portions of the facts of which it is made up, as will excite a due measure of Christian sympathy on their behalf, it is thought, may, and ought to be exposed. Dr. Morrison observes of China—

“The abject condition of women in China, and the contempt thrown on them by the doctrines of their atheistical philosophers, tend to harden the hearts of wives and mothers, so as to induce them to acquiesce in the murder of their female infants. By the ancient usages, woman is not allowed the rank of a moral agent; and from her very birth, marks of degradation commence and continue through life.”

Their books of the highest authority thus speak of them:—“Woman is born to serve man; and, therefore, ought to live or die for him. Man is as much more honorable than woman, as the heaven is higher than the earth.” Aguin:—“When a daughter is born, it is called *Woo*, a hated thing; because the birth of a daughter causes displeasure.”

“If a wife beat her husband, she shall receive one hundred blows. If the husband beat the wife, but do not break her limbs or maim her, the law shall take no notice of it.”

“A man,” says the Rev. Mr. Medhurst, “came to me for medicine, and I asked him about his family in China. He said he had three sons, and one daughter who was married. ‘I had another daughter,’ he

added, ‘but I did not bring her up.’ ‘Not bring her up!’—said I,—‘what did you do with her?’ ‘I smothered her,’ he said. ‘This year also, I heard by letter, that another daughter was born, and I sent word to have her smothered also; but her mother preserved her alive.’ I was shocked at this speech—and still more at the horrid indifference with which he uttered it. ‘What,’ said I, ‘murder your own children! Do you not shudder at such an act?’ ‘Oh no,’ said he, ‘it is a very common thing in China; we put the female children out of the way, to save bringing them up; some people have smothered five or six daughters.’”

“Infanticide,” observes the Rev. Mr. Abeel, “is almost exclusively limited to the female sex; and the condition of that sex, when spared, is an evidence, as well as one cause, of the real barbarity and misery of the nation. Without education, crippled from infancy, closely immured, married without their consent, in some instances even sold by their parents, and often treated most unfeelingly by the relatives and other wives of their husbands, we cannot wonder at the frequent suicides among them. They are, moreover, not allowed the confidence of their husbands, nor to sit at table with them, nor to have a voice in domestic concerns. Such religion as they have, is even denied to them, for they are not allowed to visit the temples where the prayers of the unfortunate are supposed to find access.”

Mrs. Brighton writing from Pinang, observes, “The Chinese have little affection for their female children, and think them unworthy of any instruction; and when females grow up, they are treated like brutes. If a man speaks of his wife, he will say, ‘my dog,’ or ‘my worthless woman within.’ Let Christian females remember to what they owe their advantages, and they will not think any sacrifices too great, so that they may promote the cause of Christ.”

“It is impossible,” says the Rev. Mr. Traill, “for one accustomed to behold females in the possession of all that estimation and respect which characterize a Christian country, to conceive of the state of degradation and contempt in which they are held in India. Some idea may be formed of it from this single fact, that the only females there, who receive even the common elements of instruction, are those profligate creatures, whom a licentious superstition attaches to the retinue of some particular pagoda. Only suppose the natural corrupt propensities of the human heart, acted upon by a system of superstition, licentious and bloody; a superstition wrought, as it were, into the very heart of its votaries, and you have a picture of the moral state of the inhabitants of Hindústan. That is, indeed, *the region of the shadow of death*;—a land of death—a death of intellect—a death of moral feeling.”

“It is a most painful fact,” writes the Rev. Mr. Ward, “that the millions of females in India are totally destitute of education. Their laws prohibit them the knowledge of their sacred books, and have doomed them to a state of mental subjection. The greatest judgment is suspended over the female who shall dare to acquire a knowledge of the alphabet. Menu, one of the Hindústani legislators, says, ‘Woman has no business with the Veda; thus is the law fully settled. Having, therefore, no knowledge, sinful woman must be foul as falsehood itself; and this is a fixed rule.’ Here the legislator first binds the sex fast in the chains of ignorance, and then reproaches and punishes them for the result of his own law. Hence, in India, their state of ignorance and superstition is most deplorable. A female is despised as soon as she is born. She comes into the world amidst the frowns of her parents and friends, disappointed that the child is not a boy. In childhood and in youth they have no cultivation of any kind. In the age of comparative childhood she is given in marriage, without having ever seen her husband; and then, indeed, she becomes a bond slave for life. She never sits to eat with her husband, but prepares his food for him, waits upon him, and partakes of what he leaves. She never appears in public company; she is, in fact, a mere animal, kept for burden or for slaughter in the house of her husband.”

“Three persons,” says the Rev. Wm. Adam, “came to converse with me; they had all read the Christian Scriptures, and professed to feel deeply interested in the propagation of Christianity in India. They recommended the establishment of schools, for the instruction of youth in the English

language. I told them the Christian public would be willing also to sustain schools for the instruction of females. The eldest and most intelligent carelessly said, ‘What have we to do with them? let them remain as they are.’ I reminded him that they, as well as we, had souls, and must be saved or lost forever. He replied, ‘They do not know how to go to heaven; but they know how to go to hell, and let them go!’ This was truly horrible; how hard is the heart of man until it is softened by the grace of God.”

“The burying of widows alive,” says the Rev. Wm. Ward, “manifests, if that were possible, a still more detestable feeling towards women, than burning them alive. The weavers bury their dead; and a widow of this tribe is buried alive with the dead body. The children and relatives dig the grave. After certain ceremonies have been attended to, the poor woman arrives, and is let down into the pit. She sits in the centre, taking the dead body in her lap and encircling it in her arms. The relatives now begin to fill up the grave; and after a short time, two of them descend, and tread the earth firmly around the body of the widow. At length the earth reaches her lips, and covers her head; it is then hastily thrown in, and the children and relatives then mount the grave, and tread down the earth on the suffocating woman! The life of the vilest brute that walks the earth is not taken away by a process so slow, so deliberate, so diabolical.”

The Rev. Dr. Philip, in South Africa, observes: “Among all savage tribes, the women are slaves; and one of the first effects that have attended the labors of the Missionaries, has been the amelioration of their condition. So sensible of this were the females of the tribe among whom the Rev. Mr. Moffat labored for two years, that when he proposed returning to the Cape, the females, fearing he would not return, after an affecting reference to their former condition, told him that to prevent his going, they had determined ‘to lay our bodies before your wagon, and if you are resolved to leave us, its wheels shall go over us.’”

In the valley of the river Zaire, in Africa, the cultivation of the ground is entirely the business of the women; the king’s daughters and the prince’s wives being constantly thus employed, or in collecting the fallen branches of the trees for fuel. They are considered as perfect slaves, whose persons are at the entire disposal of their fathers or husbands, and may be transferred by either of them, how and when they please.

Respecting South Africa, a recent traveller observes: “It is universally admitted, that in all heathen and uncivilized countries,

the condition of the female sex is wretchedly debased; but in none can it be sunk to a more pitiable state of social degradation, than in this land of superstition. In nothing is it more fully manifest that heathenism reverses the very order of nature, and the natural order of society, than in the fact, that in all heathen countries the weaker vessel is uniformly made to bear the heaviest burdens; and that woman is regarded and treated as an inferior being, more nearly allied to the brute than to the human species. In conversation, the Caffre commonly classes his *umfay* (or wife) and *ingegu* (or pack-horse) together; and circumstances of daily occurrence lamentably prove that he looks upon the former as scarcely more valuable than the latter. Indeed, in his conduct towards his cattle he generally displays much more feeling than towards the partner of his bosom. While he idly reposes in the shade, or basks in the sun, or goes from hamlet to hamlet in quest of news; she is busily employed, building, digging, sawing, and in every other laborious occupation. Numbers of Caffre mothers are seen with their sucking children tied on their backs, and with vessels upon their heads, carrying water from the fountain or the river."

"On the death of the husband, the wife is compelled to leave the kraal; when her relations set fire to the hut, but share among themselves every article of value, leaving the unfortunate widow in a state of entire destitution. In this condition she is driven away with her sucking infant, if she have one, and made to remain without food, for a number of days. The Rev. Mr. Shaw, by great and patient exertion, succeeded in breaking up this cruel custom, for which he received the name of *Umkineto Umfazie*, 'The Shield of Women,' a title by which he was known among the tribes."

"The customs of the Bechuanas differ little from the Caffres. The women build their houses and work the soil. They may be seen, perhaps fifty together, working in a line on the same spot with their *pioch* or spade. Whilst at work, they chant a kind of song, as a means of animating them amidst their toils, repeating at the same time the name of every animal with which they are acquainted."

"The females at Raratonga," says the Rev. John Williams, "like those of the Society Islands, were treated as inferiors. They were neither allowed certain kinds of food, which were reserved for the men and the gods, nor to dwell under the same roof with their tyrannical masters; but were compelled to eat their scanty meal at a distance."

"The practice of infanticide did not pre-

vail, either at the Navigators or Hervey groups; but the extent to which it prevailed at the Tahitian and Society Islands, almost exceeds credibility. I never conversed with a female that had borne children prior to the introduction of Christianity, who had not destroyed some of them, and frequently as many as from five to ten."

"On one occasion, while conversing with a gentleman on this subject, he expressed a wish to obtain accurate knowledge of the extent to which this cruel system had prevailed. Three women were sitting in the room at the time, making European garments. After replying to Mr. B.'s inquiries, I said, 'I have no doubt but that each of these women have destroyed some of their children.' Looking at them with an expression of surprise and incredulity, Mr. B. exclaimed, 'Impossible! such motherly, respectable women could never have been guilty of so great an atrocity.' 'Well,' I added, 'we'll ask them.' Addressing the first, I said to her, 'Friend, how many children have you destroyed?' She was startled at my question, and at first charged me with unkindness, in harrowing up her feelings by bringing the destruction of her babes to her remembrance; but, upon hearing the object of my inquiry, she replied with a faltering voice, 'I have destroyed *nine*.' The second, with eyes suffused with tears, said, 'I have destroyed *seven*;' and the third informed us that she had destroyed *five*. These three individuals, casually selected, had killed one and twenty children! These mothers were, at the time of this conversation, and continued to be, so long as I knew them, consistent members of the church.

"Frequently have our feelings been most powerfully excited at the examination of our school children; and scenes more affecting than some which have been witnessed on such occasions, it is scarcely possible to conceive. One of these, which occurred at my own station at Raiatea, I will briefly describe. Upwards of 600 children were present. A feast was prepared for them, and they walked through the settlement in procession, most of them dressed in European garments, with little hats and bonnets made by those very parents who would have destroyed them, had not Christianity come to their rescue. The children added much to the interest of the day, by preparing flags with such mottos as these: 'What a blessing the gospel is!' 'The Christians of England sent us the gospel;' 'Had it not been for the gospel, we should have been destroyed as soon as we were born.' On some, texts of Scripture were inscribed: 'Behold the Lamb of God which taketh away the sins of the world;' 'Suffer little children to come unto me,' and other

similar passages. After proceeding through the settlement, they were conducted to the spacious chapel, and opened service by singing the Jubilee hymn in the native language. The venerable old chief then took the chair. Each class was then called up and examined; and after this, individuals from the different classes were selected and questioned by the missionary. While this was proceeding, the appearance of the parents was most affecting. The eyes of some were gleaming with delight, as the father said to the mother, or the mother to the father, 'What a mercy it is that we spared our dear girl!' Others, with saddened countenances and faltering voices, lamented in bitterness that they had not saved theirs; and the silent tear, as it stole down the cheeks of many, told the painful tale that *all their* children were destroyed. In the midst of our proceedings, a venerable chieftain, grey with age, arose, and with impassioned look and manner, exclaimed, 'Let me speak; I must speak!' On obtaining permission, he thus proceeded: 'O that I had known that the gospel was coming! O that I had known these blessings were in store for us! then I should have saved my children, and they would have been among this happy group, repeating these precious truths; but alas! I destroyed them all—I have not *one* left.' Turning to the chairman, who was also a relative, he stretched out his arm, and exclaimed, 'You, my brother, saw me kill child after child, but you never seized this murderous hand, and said, Stay, brother, God is about to bless us; the gospel of salvation is coming to our shores.' Then he cursed the gods which they formerly worshipped, and added, 'It was you that infused this savage disposition into us, and now I shall die childless, although I have been the father of *nineteen* children.' After this, he sat down, and in a flood of tears gave vent to his agonized feelings. This scene occurred in my own place of worship. I saw the man, and heard him utter these expressions. The fact speaks for itself."

The writer in the Chronicle appends to these extracts, the following remarks, addressed to Christian females in this country:

If our existence ended with this life, the foregoing exhibition of the condition of the heathen female would of itself be most painful. But the overwhelming truth is in the consideration, that after suffering all the evils and woes of this, to her, most wretched existence, she has no hopes beyond the grave. Her death-bed is surrounded with darkness and unutterable despair. Now, dear friends, with this picture compare your

privileges, your elevation, your influence in society. The companion, the equal, the dearest and most cherished friend of man; in all the endeared relations of mother, wife, sister, daughter, your influence and your worth may be felt, and known and appreciated in all the other domestic relations, and in all the relations of civil society. Above all, compare the blackness of darkness of her dying bed, with your hopes beyond the grave. To you is given while here, "peace with God through the Lord Jesus Christ," and the promise beyond the grave of a holy rest prepared for the whole family of the Redeemer.

What has caused this difference between your condition and hers? We need not tell you that it is the gospel of Jesus Christ. But this gospel must be sent to them. Men and women are wanted to carry it to them, and means must be afforded, to enable the missionaries of the Cross to reach their fields of labor, and support them when there. Books are wanted to enable them to learn the different languages, that they may preach the gospel and translate the Bible; and paper and types, and printing presses, are wanted to print the Bible when it is translated. Schools are wanted to teach the young to read the Bible when it is prepared. Above all, the prayers of the whole church are wanted, that the blessing of God may rest upon and direct his servants, at home and abroad. This is God's appointed way for the salvation of the nations. He has joined the means and the end together; and the man or the woman, who holds back, shows that they possess not the spirit that was in Christ. The gospel can and does elevate the most degraded of our race to the high privilege of sons and daughters of the living God.

The gospel will extinguish the fires of the suttee, put an end to infanticide, and raise the degraded heathen female to the possession of those privileges which Christian females enjoy; and the blessing of those ready to perish, and the approbation of God, will rest upon those who are faithfully engaged, in whatever sphere, in this great work of love and mercy.

HINDU' FESTIVALS.

In our last number we published extracts from a paper on "Idolatry," which originally appeared in the Calcutta Christian Observer, which state, concerning this sin,—that it occupies a more prominent place in the bible than any other—that nothing tends so much to detract from the glory of God—that it is a robbery of God of his reasonable service that it may be given to idols, which are "nothing in

the world"—that it degrades the intellect of man more than any other cause—that it debases the moral powers of its votaries, till they become vile in all their relations to their fellow-men, while God is not retained in their knowledge—and that idolaters love their delusions, and cannot, by human power, be made to forsake them. In the present number we lay before our readers, from the same source, accounts of religious observances practised by the heathen of Hindústan, to the moral and intellectual condition of whom, the writer appeals as proof of the debasing tendency of idol worship. He regards the religious practices and principles of these heathen as the *causes* of their degradation; with how much reason, an acquaintance with them will show. The Hindú system differs from Christianity in the number and appointed times of its religious festivals. While the Christian has every seventh day, to devote to the service of God and the cultivation of holiness of heart, the Hindú has no stated times of rest from labor, returning at regular intervals, to be spent in religious devotion; but instead of these, he keeps numerous festivals, which last several days consecutively, and are held at irregular intervals; sometimes weeks passing without any, and at others, nearly a whole month being occupied by a series of them, which follow each other in rapid succession. In the month of January, for example, they have no less than seven, which occupy nine days; in November, six, which continue eleven days; in April, three, continued six days; in September, four, of a day each; in October, two, of six days; while in February, there is but one day of festivity observed. These festivals constitute their public religious worship. The following descriptions are given as specimens of their character.

Sanyás, commonly called Charak Pújá.

This is an abominable festival in honor of *Shib*, when many Hindús, assuming the name of *Sanyásis*, inflict on themselves the greatest cruelties, under the idea that such proceedings are highly agreeable to that dreaded god. It is held on the 8th, 9th, 10th, and 11th of April; but those persons who wish to be very meritorious on this occasion, prepare themselves during the whole month of Chaitra, by performing various ceremonies, and abstaining from different kinds of food, from spices, common salt, oil, and other gratifications, and by sleeping on coarse blankets, or on rushes.

Brahmins, Khettriyás, and Vaishyás, take no share in this festival, except as spectators. The celebration of it is confined to the Sudrás, and even among them, only the very lowest classes take an active

part in it. However, the Káyastas, (writer caste,) and other respectable Sudrás, often hire individuals from the dregs of the population, to act on their behalf, and to inflict the usual cruelties on themselves; but reserving, of course, for their own benefit, the merit accruing from these practices. The Sudrás who perform those penances *on their own account*, do it generally to fulfil a vow, which, when sick, or suffering under any other calamity, either they themselves, or their relations, on their behalf, had made.

On the *first* day of the festival, the Sanyásis keep a partial fast, which consists in their eating only such food as has been cooked in *one* pot at the same time.

On the *second* day, which is called the *fruit day*, they assemble in great numbers, and wander from village to village, begging from the inhabitants whatever fruits may be in season; and when they have gathered a great quantity, they deposit them in the temple of *Shib*. In the afternoon, they go about in the same manner begging fire-wood, and collect it in an immense heap opposite to *Shib's* temple. They then assemble on that spot, and regale themselves with the fruits that were presented to them in the morning; but perfect silence is required to reign at this meal, and if any human voice is heard, all eating must directly cease. In order, therefore, to avoid such a disastrous consequence, they take care to continue striking a gong, whose sound is sure to drown any voice that perchance might be uttered among them, or in the neighborhood. Bundles of thorns are subsequently placed before the temple, and the Sanyásis cast themselves on them; and to bring the matter to a close, fire is put to the pile, which soon blazes briskly; after which, they scatter the embers about, dance over them, and throw them into the air, or at each other.

The *third* day, early, the work of piercing the tongues and sides commences. At Calcutta, this is done at the celebrated temple of *Káli-ghát*, to which immense crowds resort, having with them drums and other instruments of music, and also spits, canes, ramrods, and different other articles, to pass through their tongues or sides. Some, with tinkling rings on their ankles, are dancing in a most frantic way, and exhibiting the most indecent gestures; while others are rending the air with their shouts and vile songs. Arrived at *Káli-ghát*, they proceed to the great temple, where several blacksmiths are in attendance, ready, for a trifling fee, to pierce their tongues, cut their sides, or perform any other operation the Sanyásis may de-

sire. They then thrust through their pierced tongues, spears, swords, bambús, hukah-tubes, &c., and through their sides, ropes, the ends of which two persons hold before and behind; while the wretches dance backwards and forwards, making indecent gestures; the ropes rubbing their raw flesh all this time. Others, again, stick in their sides the pointed handles of iron shovels containing fire. Into this fire they every now and then throw Indian pitch, which, for the moment, blazes very high. Some monstrous shows, of paper vessels, elephants, and other fanciful and ridiculous pageants, are then exhibited and carried about; and, at noon, the crowds retire to their houses. The whole scene has a fiendish appearance, and the effect produced by these abominable and degrading superstitions is painful and sickening in the extreme. On the evening of this day, the Sanyásis pierce the skin of their foreheads, and place a rod of iron in it as a socket; and on this rod fasten a lamp, which is kept burning nearly all the night, while the devotees are sitting opposite to or in Shib's temple, singing his praises, or calling upon him.

On the *fourth* day, in the afternoon, the *Charak*, or swinging, takes place. Iron hooks are fastened in the backs of the Sanyásis; after which they are suspended on a cross-beam placed on the top of a high post, and which turns on a pivot, and is whirled round by means of ropes, with great rapidity. These swinging posts are generally erected in the most conspicuous places of the towns and villages, and often from five to ten men swing, the one after the other, on one post. It is not very uncommon for the flesh of their back to tear, and then these poor deluded victims of superstition fall on the crowds below, and either are killed themselves, or kill those upon whom they fall. An awful instance of this happened at Chinsurah some years ago.

On this day, some Sanyásis cast themselves also from a bambú stage on iron spikes or knives stuck in bags of straw. These instruments, however, are generally laid in a reclining posture; so that when the person falls, they almost constantly are pressed down by his weight, and fall horizontally, instead of entering his body.

The deluded votaries of Shib inflict many other kinds of cruelties on themselves at this period; one only, as it is rather singular, will be mentioned. Some Sanyásis bedaub their lips with mud, and on this they scatter some mustard, or any other kind of small seed. They then lie down on their backs near Shib's temple, and do not move, nor eat, nor drink, until the seed has commenced germinating, which

seldom happens before the third or fourth day.

On the following day, viz., the 12th of April, (the Hindú new year's day,) some cooked rice, with broiled fish, is taken by a bráhmín, accompanied by the Sanyásis, to the place where the dead bodies are burnt, and there offered to departed spirits; after which the Sanyásis shave, bathe, and relinquish their *paítá*, and the festival is at an end.

The following festival is observed by Hindús that they may obtain purification from sin, bliss in the future world, and absolution from evils which they suppose themselves liable to suffer in their anticipated transmigrations.

Bathing at Ságur Island.

This festival is held on the southeast side of the Island, where the Ganges runs into the sea, and commences on the 12th of January. Immense crowds from all parts of Bengal resort to this place. Religious mendicants, attracted by the hope of gifts, are always to be found here in swarms, and disgust one by their indecent exterior, and their harpy-like deportment to the pilgrims.

The spot where the people assemble is a sandy beach, extending about a mile and a half in length, and half a mile in breadth. Frequently above 100,000 persons are here congregated, who during their stay reside in small temporary sheds, made of mats, which they bring with them. Shop-keepers from Calcutta, and other places, also erect numberless booths, where they dispose of all kinds of commodities. This extensive encampment, with the large fleet of boats on the sea-shore, adorned with signs and gandy flags of every description, forms a tout-ensemble of a most singular and unique appearance.

The festival continues three days. On the first, besides bathing, all the pilgrims sacrifice to the manes of their deceased ancestors, and usually choose the evening for that purpose. They then light on the shore a great number of *cherúgs*, or small lamps, which causes a general illumination, and produces a very picturesque effect when viewed from a distance. The pilgrimage is not accounted complete, unless every person visits and worships *Kapil Muni*. This is a coarsely sculptured idol, representing a Hindú ascetic in the attitude of meditation. It is placed in a temple situated on the very borders of the jungle, and now much dilapidated; but the surrounding ruins show it to have been formerly in flourishing circumstances. There was attached to it a large convent of Sanyásis, several of whom resided there permanently, and often became the prey of tigers

and other wild beasts; at present, they resort thither only at the time of the festival. *Kapel Muni* was a Hindu sage, founder of the Shánkyá philosophy, who in days of yore cursed and sent to Tartarus the 60,000 sons of a great potentate named *Ságar*, because they had rudely disturbed him in his devotions. He is therefore much feared, and thought to be an incarnation of Vishnu.

It is to obtain these imaginary advantages that multitudes of deluded beings, especially women and children, leave their dwellings at the coldest period of the year, and, huddled together in boats, under the most uncomfortable circumstances, perform a long journey to the inhospitable jungles of *Ságar*; and after enduring numerous privations and sufferings, and being exposed to many dangers, return home just as they went, unpardoned and un sanctified sinners; yea, it is to be feared, even farther from God than they were before they set out! O! where is the Christian who does not feel for them, and who can refuse stretching out a helping hand to lead his poor deluded fellow creatures to the true Friend of sinners—to him who alone can deliver them from the guilt and the power of sin?

Owing to different causes, the number of pilgrims has of late years much diminished. The writer of this article, who has repeatedly visited *Ságar* at the time of the bathing festival, for the purpose of preaching the gospel and distributing religious tracts, saw there, five or six years ago, not less than 80,000 human beings assembled; while two years ago, not more, perhaps, than 20,000 were present.

Formerly women who had made á vow, used, at this place, to cast their children into the water, where they were soon devoured by the sharks and alligators. However, since Lord Wellesley issued an order against this horrible practice, it has been entirely discontinued.

We add a description of a festival observed in honor of another of their deities, the supposed wife of *Shib*, for whose glory they subject themselves to the tortures which have been described.

Durgá Pújá.

The *Durgá Pújá* is celebrated in honor of the great goddess *Bhagabati*, the wife of *Shib*, who is here called *Durgá* on account of her having destroyed a terrible giant named *Durgá*, who had subdued the three worlds, and compelled the very gods to worship him. She also destroyed another famous giant named *Mahisha*, who likewise had overcome the gods in war, and reduced them to such a state of indi-

gence, that they were wandering about the earth like common beggars. The wars and exploits of this goddess are described at length in a book called *Chandi*, which is in great repute among the natives, and read by them more, perhaps, than any other of their writings.

The image of the goddess is usually made of clay, in the shape of a female with ten arms. In one of her right hands is a spear with which she is piercing the giant *Mahisha*; with one of the left, she holds the tail of a serpent and the hair of the giant, whose breast the serpent is biting. Her other hands are all filled with different instruments of war. Against her right leg leans a lion, and against her left, the above giant. Her sons, *Kártick* and *Ganesh*, with several goddesses, are often placed by the side of the image.

The festival commences on the 15th of Oct., and lasts till the 19th. On the 15th, the ceremony of awaking is performed for the purpose of awaking the goddess, who, as well as the other inhabitants of the celestial regions, is supposed to be asleep since the festival called *Shayan Ekádashi*. On the following day the ceremony of vowing takes place. The officiating priest offers to the goddess, represented on this occasion by a pan of water, flowers, fruits, sweetmeats, &c., pronouncing divers formulas, and makes a solemn promise that on the succeeding days such a person will perform the worship of *Durgá*.

On the 17th, in the morning, the giving of life to the idol, follows. This is done by the priest repeating several incantations and touching the eyes, forehead, cheeks and breast of the image with his two fore-fingers, whilst at the same time he utters this prayer—"Let the soul of *Durgá* long continue in happiness in this image." The image having now become a proper object of worship, quantities of fruits, sweetmeats, rice, wearing apparel, &c., are presented to it, and crowds of people come to pay their adoration at the shrine, and to admire the tinsel and gaudy ornaments with which the goddess is adorned.

The 18th is the day appointed for the bloody sacrifices. It is a most revolting sight. The beheading of the bleating victims—the blood flowing on every side—the frantic dances of the worshippers besmeared with gore—the horrid din of the tom-toms and the deafening shouts of the multitude—make the spectator fancy that he is in the company of demons, rather than of human beings. Buffaloes, goats, and sheep, are the only animals offered in sacrifice on these occasions. The head alone is presented to the goddess, with some of the blood put upon a plantain leaf. The

bodies of the sheep and goats are used for food by the worshippers, and those of the buffaloes are given to the shoemakers and other persons of low caste, who deem the flesh of these animals a great dainty. The Hindûs who are worshippers of *Vishnu*, not being permitted by the rules of their sect to shed blood, offer as substitutes for living animals, pumpkins and sugar-canes,

which are cut in two with the sacrificial knife before the goddess.

Surely with such sacrifices God cannot be well pleased. And since he has given an antidote to all such abominations in the gospel of his Son, He cannot be pleased if his professed children neglect to apply it wherever they are found.

Other Societies.

Protestant Episcopal Missions.

CRETE.—A letter from Rev. Mr. Benton, dated Sept. 16, 1839, announces the arrival of Miss Watson at Crete, to participate in the labors of the mission. The number of pupils in the schools under the direction of the missionaries is 300 boys, and 140 girls. Of these, there are "three destined certainly for the ministry in the Greek church, and some others who look forward to that holy profession." Among the cheering indications of the state of things on the island, mentioned by Mr. B., is an increased call for books by the people, especially for bibles and testaments.

TEXAS.—INDIAN TERRITORY.—The last number of the Spirit of Missions, in which the above letter of Mr. B. is published, contains another, from a military gentleman residing in Texas, which calls earnestly for missionaries to labor in that country; and also a letter from the Rev. Mr. Gregory, who lately resided at Fort Leavenworth, as Missionary Agent of the Board, from which we make the following extracts, relating to the tribes of Indians who have removed to the territory beyond the Mississippi. Mr. G., in company with an Indian Agent, and five other individuals, from Fort Leavenworth, passed through the Indian Territory in April, 1839.

The Indian Territory is certainly remarkable for its beauty and richness of soil, and it may be doubted whether there can be selected on the continent of America, a country 600 miles long and 200 broad, which, upon the whole, is more fertile, and better adapted to Indian population, than this. Long may they retain it, and find, by Christian civilization, the rewards of its improvement. Upwards of 90,000 of the red men are now located here, and of these, the major part have already made an encouraging beginning in the career of improvement. Of all the tribes south of this post, the Osages and Kauzas are probably

the least improved. They are branches from the same stock, and speak nearly the same tongue. They have both been notorious for dishonesty, idleness and degradation. But however it may now be with the Osages, (of whom I hear no one say any thing good,) there is reason to believe that the Kauzas are slowly, but surely, advancing towards civilization. Their agent, a very estimable man, has exerted an influence by no means slight in favor of improvement. The United States, within the last two or three years, have made them several fields for corn, and have furnished them with a farmer and blacksmith. (The assistant blacksmith is a Shawanoe Indian, and a good workman too.) A Methodist missionary has been with them several years, and is now able to preach the gospel to them in their own language. An old chief, who was opposed to the abandonment of their Indian habits, recently died, and now the two principal chiefs, both active and intelligent men, are in favor of civilization. The idea that it is degrading for men to work, is so far abandoned, that nearly every head of a family is beginning to engage in agriculture. They are abandoning their filthy wigwams of earth, and beginning to erect dwellings of logs. Several of them have recently fenced and cultivated little fields of their own. It is true, that the actual improvement which, as a nation, they have yet made, is small, and their appearance, compared with their neighbors, the Kickapoos and Shawanoes, is wretched; but, nevertheless, there is an evident leaning of their mind and feelings toward a better condition. The prospect of their improvement is, at this time, most encouraging. No school is yet established in the tribe, but several children are instructed in the family of the missionary, and will shortly be sent to the central school which is to be established this summer in the Shawanoe country, under the auspices of the Methodist Missionary Society.

As to the Kauzas, I add the following facts and considerations:

The number of the Kauzas, as ascertained from the pay roll, during my visit, is 1588.

They are settled principally in the eastern part of their country, on the Kauzas river, and contiguously to each other, as respects the three several villages; so that what influence one village, influences the others.

Their missionary, his assistant, and the farmer, are Methodists, and speak more or less of the Kauzas language. The missionary, Mr. Win. Johnson, is a brother of the Methodist missionary among the Shawanoes, and having been several years connected with the Kauzas, is well acquainted with their language, and evidently has their confidence and attachment.

The Methodist mission is firmly established among the Kauzas, having a comfortable dwelling, and sufficient improvements to supply the mission family with nearly every article of subsistence, except flour and groceries. It has an advantage from the establishment and successful operation of three other Methodist missions within 80 miles, viz., among the Kickapoos, Delawares, and Shawanoes.

There is no other mission among the Kauzas.

The following are Mr. G.'s remarks on the expectations which have been cherished of rapid improvement in the condition of these tribes, as a consequent of—

The employment of limited means during a limited period.

It is much regretted by many judicious and intelligent persons, who take an interest in the improvement of the Indian tribes, that there has prevailed very widely an expectation of completing their civilization in a very short term of years. The benevolent individuals particularly, who have contributed of their substance for the establishment of schools and missions, have too often been impatient to see the results, in large numbers of well educated Indians, ready to become teachers, preachers, mechanics, statesmen and philosophers. The individuals who have been sent out into the Indian country to accomplish all this, knowing the feverish anxiety of their supporters to hear of "great good" done, have too often magnified the favorable indications, suppressed the unfavorable, and made such representations as have misled those who are strangers to the Indian character and condition. All this is wrong, and one of its unhappy fruits has been discouragement, and even prejudice, against all efforts to

improve the moral, or even physical condition of the aborigines.

The fault is not, however, to be laid wholly at the door of missionaries. Indian Agents, too, have fallen into it. In a recent report of the gentleman having charge of the Winnebagoes, (one of the most degraded and unpromising tribes,) the opinion is advanced, that nothing is wanting but a *permanent home* for them, in order to accomplish "a material change in their habits and condition" in "ten years or less."* Now it is quite possible that a material change in the condition even of the Winnebagoes may take place in less than ten years. Such has been the case with the Kickapoos in half that time, but *because* they were assigned a permanent country west of the Mississippi. Such anticipations as the above, therefore, are founded on a slight knowledge of human nature, and merely serve to increase, by almost certain disappointment, the discouragement already felt by many, in attempts to reclaim the Indian from the habits of a hunter's life.

It has been a misfortune, too, in this work of philanthropy, that our *standard* of improvement has too often been erroneous. Some have considered the mere acquisition of the elements of education a test of conversion from the savage state. Others have regarded the exchange of a blanket and moccasins for the white man's coat and shoes, as a sure index of improvement. I confess that to either, or both of these alone, I would not attach great consequence. They are well, as far as they go, but something else is quite necessary.

All the history of the past shows the difficulty of applying the means of improvement to *wandering* tribes. But induce them to become fixed and permanent, and, more than all, let them be *dependent on the produce of the ground for subsistence*; then they are within our reach, and from that moment they have a special interest in the country in which they live. *Industry*, then, becomes necessary to prolong life, and *private property* is invested with an interest which the hunter knows nothing of. With *industry*, and the *desire of protection in individual property*, are connected some of the most important moral virtues; and there is felt, too, the *necessity of some law for protection*. In such a condition, war ceases to be desirable; and then men begin to see the importance of at least so much education as may be needed in the work of legislation and administrative justice. At this stage, the work of civil improvement may safely be left, in ordinary

* See Document No. 2, House of Representatives, 25th Congress, 3d Session, p. 466.

circumstances, to take care of itself. But as surely as there is in human nature an instinctive desire to improve our condition, so surely may we, as a general rule, expect a people to improve, when once brought into a condition that admits of improvement. The work may, nay, it *must* be slow; or, it may be hindered and interrupted by war, by local circumstances, or by the conduct of wicked and designing men; but, contingencies aside, our expectations of improvement are founded upon principles interwoven with every feeling of the human heart. Greatly, therefore, do they err, who assume that Indians cannot be civilized. And it is believed that they also do err as much, who assume that civilization must necessarily go before Christianity. The Christian religion is adapted to human nature under all circumstances, and in every possible condition; and, at the same time that it may be allowed that some conditions have more temptations than others to do wrong, or to neglect holy duties, yet what in the nature of things should prevent the Indian hunter, who is clothed in skins, and dwells in a wigwam, from knowing his Redeemer, and discharging piously the duties of his station? Does Christianity consist in living in goodly houses? Is piety necessarily connected with European cloth, or the wearing of a hat? Surely there is no valid reason why the gospel should not be made known to the Indian tribes *in every stage of their improvement*, or even while they are yet farthest removed from civilization. And if, as is sometimes the case, the holy truths of God's word gain an entrance into the hearts of savages, they will hardly be *thereby disqualified* from improving their physical condition.

And yet, in the face of a truth almost self-evident, an Indian Agent, in a recent report, is almost petulant in objections to missionary establishments among the Chippewas of the upper country, because, in the first place, the missionaries have not the means "to pursue any system on an extended scale," and, secondly, a portion of the Chippewa country "is not at all adapted to cultivation."* It is hoped, however, that the Indians may be improved in their condition, although it be not done in a twinkling, nor on a splendid scale; and that those of them who happen to live in a country too poor to tempt the cupidity of the whites, may not, on that account, be *obliged* to remain in ignorance of the Saviour and his gospel.

But although we ought not to expect too

much, in a single generation, from efforts to improve the character and condition of the red man, we ought not to be dilatory in making those efforts. The government of the United States is fully sensible that an obligation rests with great force upon us, to do *all that we can* for a people who have met with that rough treatment which ordinarily falls to the lot of the weaker party in a contest for wealth and power. Within a few months past the Indian population of the Western Territory has been increased by nearly thirty thousand emigrants, making a total of more than one hundred thousand Indians now resident in the country set apart for their permanent home.

The Indian Department is anxious to establish, in every tribe which will admit of it, institutions for their improvement. Here is a call, and an earnest one, too, for those who wish to do good—those who, to a good understanding and a well disciplined mind, and a thorough knowledge of human nature, add the simplicity and godly sincerity of humble and devoted Christians. Let such say with the apostle, "I am debtor to the barbarians."

Subsequently Mr. G. accompanied a detachment of dragoons on a—

Visit to the Otoes and Pawnees.

The population of the Otoes is 1100. They have their village near the mouth of the Great Platte. Their condition is extremely rude, almost precisely like that of the Kauzas. Like them they live in miserable wigwams of earth. They have had a Baptist missionary for three or four years, who, after many toils and sufferings, is beginning to see the dawn of an improvement. Any rapid change, however, is hardly to be expected.

Incorporated with the Otoe nation, but forming a distinct little village by themselves, is the remnant of the Missouri tribe. As a people, they may speedily cease to be known, but their name will live until the mountains melt, and the rivers cease to flow.

The Pawnee Indians, in four divisions and as many villages, with a population of ten or eleven thousand, reside about 120 or 130 miles up the Great Platte and its branches. They have hitherto had little intercourse with Americans, and they get little whiskey. They take buffalo in abundance and live comfortably. They had received their annuities at the Agency, at Bellevue, the day before we arrived, and we saw numbers of them just starting on their return. Their friendly, frank, and noble appearance contrasted finely with the

* See p. 467 of Document 2, above referred to, in the note on p. 43.

mean and suspicious look of the Otoes. The Pawnees are very friendly to the United States; but they steal mules, horses, and even men, from the Spaniards on the west. The Agent had just taken from them six Mexican captives.

The treaty stipulations of October, 1833, for the benefit of the Pawnees, have not hitherto been carried into effect. They have now, however, requested a site to be selected for a permanent village; and Messrs. Dunbar and Allis, Presbyterian missionaries, who spent two years with them in their hunting excursions, have been appointed by the Agent to make the selection. For a year or two those gentlemen have been living with their families at Bellevue, waiting for the expected opportunity. They have now gone up the Platte river to select a spot for a permanent residence. They expect to be appointed teachers by the United States, and next spring will remove their families. Mills, farmers, blacksmiths, and schools, will be provided as speedily as possible, and if the present favorable disposition in the tribe remains, a few years will probably show that Messrs. Dunbar and Allis pursued a judicious course in making the acquaintance and learning the language of the Pawnees, while, as yet, there was no favorable opening for a mission.

On the east side of the Missouri river, and north of the State, is the country in which, after two removals, are settled the Putawatomies of Chicago; in number about 1200. Returning from the Otoes last month, we visited them. They are apparently a good deal improved; cultivate the ground, and are comfortable in dress. They are Roman Catholics, and have a Romish missionary. French missionaries were the first to go among them many years ago. After the Pontiac war, the English treated the French with harshness, and broke up some of their missions. All this only increased the attachment of the Indians to their old teachers, and even now these Putawatomies will have nothing to do with "the English religion," as they call Protestants.

American Board of Commissioners for Foreign Missions.

The last number of the *Missionary Herald* contains a "Statistical View of this Board and its Missions," from which it appears that it has under its care 26 missions, which are now operating at 77 stations. Since the commencement of their operations, they have employed 201 missionaries, 110 assistant missionaries, 366 female assistants, and 17 missionary physicians;

making a total of 694; of whom 24 missionaries, 10 assistants, 52 female assistants, and 2 physicians, in all 88, have died; and 41 missionaries, 63 assistants, 124 female assistants, and 6 physicians, total 234, have been released; leaving in the present service of the Board 136 missionaries, 37 assistants, 190 female assistants, and 9 physicians; being 372 persons. The average age of the males who have died in the service of the Board, is found to have been 35 1-2 years nearly; that of the females 29 1-2. The average term of service of both males and females, who have died, is less than 4 1-2 years, and their age when they entered the service of the Board, was of males 29, and of females 25 years. The first and youngest person who died in the service, was Mrs. Harriet Newell, whose age was 20 years. The eldest was Rev. Ard Hoyt, who died in his 58th year. The period of 4 1-2 years, given above as the average duration of the term of service of those who have died, if understood as representing the average duration of missionary service in general, may lead to mistake. It is hardly possible, at this stage of the history of modern missions, to ascertain such an average. Among the circumstances which preclude this, is the fact that some of the missionaries who were first in the field, are still living. And it is obvious that an attempt to determine this period, before an entire generation have passed away, will be liable to place it too low, because of the number of premature deaths which occur during the process of acclimation, and the early falling of those who are feeble, under the toils and privations of missionary life.

The late intelligence from several of the missions of this Board, published in the last number of the *Herald*, announces the death of Mr. Pease, of the Cyprus mission; and also the arrival of Messrs. Beadle, Sherman and Jones, with their wives, at Smyrna, the two former being destined to the mission at Beyroot, and the latter to the Nestorians at Ooroomiah.—The "opposition of the Armenians to the reform which had been going forward among them, had to a great degree ceased." Messrs. Burgess, French and Hume, with their wives, and Miss Farrar, who left Salem on the first of April last, to join the mission to the Mahrattas, arrived at Bombay Aug. 10. Mr. Wright, of the mission to the Choctaws, states that six persons have been received to the fellowship of the churches in that mission, and that it was expected two more would soon be received.

Baptist (Eng.) Missionary Society.

CEYLON.—Mr. Harris writes from Colombo, under date of May 8, 1839. He estimates the population of the town at 50,000; of whom 10,000 are descendants of Europeans. In addition to this number, there are multitudes inhabiting villages scattered among the jungles, where, he says, "they remain providing supplies for their animal appetites, the evidence of their rationality, in many instances, almost effaced; and their chief cementing tie is the dishonor done to the divine name. Children swarm abroad in absolute nakedness, insensible to the advantages of instruction, and indifferent to every thing but their daily wants, or some unmeaning pastime." He proceeds :

On this mass of human wretchedness a considerable amount of Christian labor is brought to bear; but the difficulty lies in moving that which seems to have degenerated almost into lifeless matter. All that constitutes intelligence, all that stands connected with futurity and the rights of God, either seems to be unknown or discarded. Miserable superstition usurps the place of pure and rational devotion; and horrid yelling, and demon-dances, the delightful ascription of praise and glory to Him who is "over all, God blessed forever."

I am left here to preach to the burghers, the soldiers, and, by interpretation, to two congregations of Singhalese people. The first of these classes are good English scholars, and, with a portion of the English residents, form a tolerable congregation, morning and evening, on the Sabbath; but their indifference to religion is awful, and their attachment to vanity very obstinate. They require the most argumentative preaching, and the most solemn and penetrating appeals.

Buddhism, when well understood, being a complicated metaphysical system, full of philosophical querulousness, and ending in an erasure of the divine existence, has, from the very discussions it has provoked, set the minds even of those who have no connection with it, upon the ferment; and proof is required of what you advance, and sanctions weighty enough to inspire awe and apprehension. When you preach in this way, you are listened to with great attention, and you may observe an increase in the attendance; but whether the heart keeps pace with the understanding, whether the one is softened as the other is enlightened, is what I am anxiously endeavoring to discover. That some have been brought to sober reflection, and to a stand still, after diligent inquiry, I find; and though the

struggle of a surrender may be severe, considering conflicting passions, yet, as it is the work of the Most High, this triumph I confidently anticipate.

Among the soldiers real good is now being wrought. On Saturday evening last, I attended a prayer meeting of theirs, and was, indeed, much gratified.

I have only one branch or two more of error to advert to in conclusion—Mohammedanism and demon-worship; the former seen in a coarse and degrading form, and the latter apparently carrying the tokens of insanity.

By these divers evils are these poor people torn asunder, and rendered objects of pity as well as guilt. More help is needed. The evidence of success must not be drawn from what is seen, though this is not despicable, or unworthy of notice. The labors of the Baptist mission here, for the last twenty years, remain on record in the island, and will never perish.

BENARES.—A letter from Mr. W. Smith, dated March 12, 1839, states that the prejudices against the gospel have declined much at Benares, so that now the people listen to it attentively. His "chapel is quite full, every Sabbath, with heathens." The following are extracts from his journal :

Jan. 8, 1839. Tuesday. Left Benares for Allahabad mela. On my way, declared the message of God to a concourse of travellers, who were going to Allahabad to bathe, in hopes of being cleansed from their sins. They listened with attention, and acknowledged the impossibility of being saved from their sins by bathing in the Ganges, and thankfully accepted a number of Hindú tracts.

14. In consequence of the rain, we were not able to go out. The people about the mela suffered a great deal. Not having a shelter, they were obliged to get under trees; but they were not able to keep off the rain, consequently many perished by cold. It was reported to the magistrate that forty persons had died of the cold, and he kindly ordered upwards of 200 maunds of wood to be burned, in different places, for the benefit of the poor. Many were brought to the fire, who were quite benumbed, and, after having been warmed, they were revived; otherwise many more would have died. We invited a great many into the chapel verandah and out-houses, so that there was scarcely room for them to move. They flocked in, with their wives and children, and appeared very thankful.

15. Early in the morning I addressed the poor pilgrims who were in the verandah. They appeared very attentive, and many

were affected, among whom were several Bundalchands, who applied for books; to whom we gave twelve copies of Bundalchanda testaments, which I brought from Benares, which they thankfully accepted.

18. Went to the fair as usual; and, as it was raining, we took possession of the Treasury bungalow, in which the pilgrims' taxes were formerly collected; and crowds of people flocked in, to whom I addressed the glad tidings of great joy. All listened very attentively. When the rain abated we went to the shed, and commenced our labors among the heathen, and distributed some Hindu tracts. In the midst of my discourse a brahmin exclaimed, "God has no interest for man." I told him "Your shaster may teach you so; but our scriptures testify, 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'" The brahmin made no objection.

BELGAUM.—The subjoined extracts from a letter dated Feb. 20, 1839, written by an individual belonging to one of Her Majesty's regiments in India, will be read with interest.

Letter from the church in Her Majesty's Regiment, dated Feb. 20, 1839.

You will, I am sure, be glad to hear that there is a Baptist church in the regiment. The regiment went to Maulmain in 1832. There was not a man in it at that time, sad to say, who loved Jesus; but, glory be to God, during our stay there of two years, there were twenty-one sinners brought to seek Jesus, and, on a profession of their faith, were buried with him by baptism. On our departure from the church, there was a deacon chosen by them, and we were called the "Branch of the Maulmain Baptist Church." We were stationed a while in Punamali, and then proceeded to Arni, where we were quartered for nearly two years, during which time the Lord added thirteen to us; and they were baptized by a missionary, who called upon us. We were next stationed in Beleri (Bellary), where we lay for two years, during which time the Lord added twenty-six to us. The Rev. Mr. Day, who was located in Madras about two years and a half ago, came up to us, and baptized the above number. It was a joyful sight; there were thousands of spectators, and, I trust, our souls were warmed with a Savior's love.

About eight months after our arrival in Beleri, the church in Maulmain passed a vote that the branches of that body, in the Madras Presidency, should form themselves into a church, under the pastoral care of the Rev. S. S. Day. This was done; a Baptist church was organized, and we became

a branch of it, the Maulmain church having dismissed us.

We are at present stationed in Belgaum, where we arrived on the 2d of November; and on the 15th of December the left wing marched for Poonah. Three of the brethren and six sisters went with the wing. We have always continued to meet together, as when at Maulmain. Monday, Thursday, and Saturday evenings a prayer-meeting, from a quarter past six to a quarter to eight, P. M. Sundays, Thursdays, Wednesdays, and Fridays, we read a sermon. First Monday in the month, concert for prayer on behalf of the heathen. Second Monday, concert for prayer on behalf of Sabbath-schools throughout the world. Third Monday, regular church-meeting. Fourth Monday, Sabbath-school teachers' meeting.

We have a Sabbath-school in connection with the church; before the regiment was separated, there were 70 children who attended it. These were divided into eleven classes. May Jesus bless our labors to the souls of the children, as he has already done! Four of them made a profession of their faith in Christ, and were baptized. Our present number of church members is thirty-four.

KINGSTON, Jamaica.—Mr. Oughton, under date of May 29, 1839, gives an account of his arrival at Kingston, on the 1st of Feb. After mentioning the cordial greeting he received from the people, and the reception into their communion of forty individuals who had withdrawn themselves from it, and an expectation of soon receiving about twenty others, he adds:

The number of persons who are coming forward, and requesting to be admitted to the ordinance of baptism, is astonishing; I should think there are not less than 150 now waiting. About 70 have been examined and received, and two evenings every week are devoted to hearing others. We are exceedingly strict and particular in examining them, much more so than I ever witnessed or heard of in England.

The candidates have to appear before *the whole church*, and are examined respecting their views of themselves, of Christ, and the way of salvation; of the nature of the Christian church, the ordinances of baptism and the Lord's supper, &c., not only by myself, but cross-examined by the deacons or others; until we are perfectly satisfied that their views of divine truth are clear and scriptural. They are then required to withdraw, and the leader, a person who has the spiritual care of a certain number of persons, is required to state, from his personal knowledge, in what manner they are living, and whether their moral character is such as to qualify them for membership.

Then the question is put to the church, whether they know any thing against the candidates; and finally, they are received on a general show of hands. So you will perceive, whatever our enemies may say about us, we are not lax in discipline. Indeed, I verily believe that it would be quite as easy, if not easier, for the very same persons, if residing in England, to obtain church fellowship in our British churches, as it is in this place.

Wesleyan Missionary Society.

The missionary ship "Triton" sailed from Bristol, (Eng.) Sept. 14, 1839, having on board two missionaries of this Society, for South Africa; six for New Zealand; and three for the Friendly and Fejee Islands. The ship was purchased by the "Centenary fund," and manned by a crew who were chiefly pious, and who had engaged themselves on board this vessel from love to the cause of missions.

Recent Intelligence.

A'sa'm.—Letter from Mr. Bronson.—Under date of Jaipur, June 24, 1839, Mr. B. writes that the brethren have commenced operations at Jaipur, and that Mr. Cutter was engaged in printing a spelling-book and vocabulary in English, A'samese, Singpho, and Noga. The country remained tranquil. Nothing is said of war, except that there are occasional reports of the approach of bands of Burmans. Nearly all the Khamtis having surrendered, they were sent into the interior. The fears entertained with regard to Sadiya have been more than realized. A letter from an officer in command of the troops states, that the force is to be entirely removed from the place, and "it is to be given up to the tigers and jackals."

Donations,

FROM DEC. 1, 1839, TO JAN. 1, 1840.

New Hampshire.

New Hampshire Baptist State Convention, John A. Gault tr., 500,00

Massachusetts.

Taunton, Female Foreign Bible Society, per Mr. Damon, 5,00
Boston, Charles-st. Baptist church, monthly concert, 42,78
Boylston-st. do., do. do., 33,66
Federal-st. do., do. do., 69,07
South Boston do., do. do., 17,75
First do., do. do., 38,79
Baldwin Place do., do. do., 101,61
Juvenile Missionary Society, male department of Federal-st. Baptist Sabbath school, for support of a Burmese boy named Richard Fletcher, per

W. W. Webster, tr., 18,50
Granville, Rev. Silas Root 30,00
— 357,16

Rhode Island.

Providence, 4th Baptist church and congregation, per S. R. Weeden, tr., 18,00
Brown University, monthly concert, per K. Brooks, Jr., 10,50
— 28,50

Connecticut.

Connecticut Baptist Convention, Joseph B. Gilbert tr., 1550,00

New York.

Sundry collections, per Rev. Jirah D. Cole, agent of the Board, 1101,10
Holland Purchase, Foreign Missionary Society, Bela H. Colegrove tr., 75,00
— 1176,10

Pennsylvania.

Bridgewater Association, M. S. Wilson tr., 65,00
Bradford do., do. do., 36,00
per Wm. Colgate, 101,00

Maryland.

Baltimore, Samuel G. Lyman, per Rev. Jacob Knapp, 500,00

Virginia.

Virginia Baptist Foreign Missionary Society, A. Thomas tr., 342,18

North Carolina.

Kenansville, Rev. Amzi Jones, Jr. 1,75

South Carolina.

Edgefield Baptist Association, per Rev. Dr. Johnson, 234,96

Ohio.

Grand River Association, John Dibell tr., for Burman mission, per Wm. Colgate, 70,00
Greentown, Baptist church, per Rev. H. Cosner, 5,00
— 75,00

LEGACY.

Eastham, Mass., estate of Miss Polly Smith, in part, per Freeman Mayo, 200,00
\$5066,65

H. LINCOLN, Treasurer.

We have also the pleasure of acknowledging the receipt of \$5,000 from the Am. and For. Bible Society, to be appropriated to the printing and distribution of Scriptures translated by missionaries of the Board in Asia.







